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tion of mechanicalism and its internal interrelations, such as for instance the interrelations of logical rules and conditions.

We may be able to uphold the theory of free will but we shall certainly not be able to deny the principle of determinism, and this is a blessing for the ethicist who preaches morality and claims that the freedom of will is essential for it, because if free will were indeed an exception to the law of causation and the will were undetermined and not changeable by education but remained a *tabula rasa* in spite of all attempts to change and improve it, or make it definite in the right direction, what would be the use of wasting our energies in promoting the welfare of mankind and eliminating evil influences? Let us be glad that determinism is true, for otherwise there would be no science, and principles of conduct would be a meaningless play of a misguided and erring imagination.

Haeckel apparently commits a very grave mistake. His opinions are "the result of the general presuppositions and prejudices of the age." He and many others "believe whatever fits in with their view of life and dismiss without a hearing anything which conflicts with it." Miss Bussey claims that "in this age of science the scientist has become the arbiter of all questions, and his view is commonly accepted as authoritative." In other words, we expect that science shall solve our problems, and we are prejudiced enough to bow down before science and accept its verdict. Haeckel for instance is so prejudiced that he believes in the universality of natural laws, and, says Miss Bussey, "It is a philosophic commonplace that laws resting on experience can be universalized only by means of the supposition of the uniformity of nature." It is a pity that Haeckel follows this fallacy and accepts the uniformity of nature, but the worst is that I too plead guilty. I believe not only in his "supposition of the uniformity of nature," but also in science with all that it implies, especially determinism which demands the determinedness of everything, even the determinedness of an unhampered and, in this sense, free will. I can not help it. I am in the same predicament as Professor Haeckel. May God have mercy on our souls!

EDITOR.

THE BELIEF IN GOD AND IMMORTALITY.

Professor James H. Leuba, professor psychology and pedagogy in Bryn Mawr College, has undertaken to write a book on *The Belief in God and Immortality*. It is not a proof or disproof

of the doctrines essential in all positive religious creeds but a study of psychological statistics as to frequency and distribution of beliefs in a personal God and a personal immortality, and he finds that upon the whole in each group investigated as to their religious beliefs, the more distinguished fraction includes by far the smaller numbers of believers.

Professor Leuba's work is divided into three parts. The first part enters into a discussion of the characteristics of a belief in a continuation after death. He begins with the savage's idea of soul and ghost, setting forth in his second chapter the origin of the ghost idea, the appearance of ghosts in dreams and visions. He distinguishes from the belief in soul-ghosts the belief in immortality which he regards as late in the development of mankind. The fourth chapter is devoted to "The Origin of the Modern Conception of Immortality," beginning with a "translation to a land of immortality." The fifth chapter enters into metaphysics, the deductions of which however are regarded as insufficient.

In later days more scientific methods have been used by relying on physical and psychical manifestations and on the historical facts on which the resurrection of Christ is taught.

In Part II the belief in the personality of God and immortality is made an object of statistical study, first (Chapter VII) among the students of American colleges. In this it has become necessary to make a distinction between the personal and impersonal conceptions of God. The eighth chapter is devoted to an investigation of the belief in immortality, including a comparison of the changes taking place during college years. Here follows a detailed investigation (introduced first by the causes of the failure to answer and the interpretation of the questionnaire) of the beliefs held by the scientists, the historians, the sociologists, the psychologists, and the philosophers, concluding with a comparison of the signed and unsigned answers. He comments on the results of his investigation thus:

"The essential problem facing organized Christianity is constituted by the wide-spread rejection of its two fundamental dogmas—a rejection apparently destined to extend parallel with the diffusion of knowledge and the moral qualities that make for eminence in scholarly pursuits."

The third part which might be considered as independent of the first two is devoted to the question of the utility of the belief

in personal immortality and a personal God. Professor Leuba asks the question, "Is humanity better off with than without that belief (in a personal God and a personal immortality) ? He answers: "The utility of the belief in immortality to civilized nations is much more limited than is commonly supposed....we may even be brought to conclude that its disappearance from among the most civilized nations would be, on the whole, a gain."

It is noteworthy that his results show that the desire for immortality and the usefulness of the belief is rather disappearing with an increase of intelligence. There is an increasing tendency to disclaim any desire for immortality. This is in strong contrast to the supposition formerly quite common that even disbelievers yearn for immortality, but among the answers received to a questionnaire Professor Leuba finds even a relatively considerable number who abhor the idea of an endless continuation and he quotes a number of instances. For instance a woman thirty years of age declares that she has always felt death to be better than all else, anticipating it as the best thing life has to offer; and concluding with the sentence that death itself is a consummation devoutly to be wished.

Another letter is quoted as stating, "I feel a great dread of the possibility of having to live forever, or even again," and Professor Leuba quotes from Swinburne's poem "The Garden of Proserpina" the poet's hope of annihilation, where he says:

"Then star nor sun shall waken,
Nor any change of light;
Nor sound of waters shaken,
Nor any sound or sight;
Nor wintry leaves nor vernal,
Nor days nor things diurnal;
Only the sleep eternal
In an eternal night."

John Addington Symonds echoes the same ideas in prose. He says:

"Until that immortality of the individual is irrefragably demonstrated, the sweet, the immeasurably precious hope of ending with this life, the ache and languor of existence, remains open to burdened human personalities."

The greater stimulus for a desire for immortality comes in cases of the death of beloved persons, and the most impressive instance of this kind is quoted by Professor Leuba in the case of

a widow writing to her friend, the famous Professor Schleiermacher. Quoting from Schleiermacher's *Leben* as quoted by James Martineau in *A Study of Religion*, Vol. II, page 337:

"O Schleier, in the midst of my sorrow there are yet blessed moments when I vividly feel what a love ours was, and that surely this love is eternal, and it is impossible that God can destroy it; for God himself is love. I bear this life while nature will; for I have still work to do for the children, his and mine; but O God! with what longings, what foreshadowings of unutterable blessedness, do I gaze across into that world where he lives! What joy for me to die!"

"Schleier, shall I not find him again? O my God! I implore you, Schleier, by all that is dear to God and sacred, give me, if you can, the certain assurance of finding and knowing him again. Tell me your inmost faith on this, dear Schleier; Oh! if it fails, I am undone. It is for this that I live, for this that I submissively and quietly endure: this is the one only outlook that sheds a light on my dark life,—to find him again, to live for him again. O God! he cannot be destroyed!"

In commenting that the psychological state might have been quite different in Schleiermacher's friend if she had remarried. Professor Leuba says: "In that occurrence her former yearnings for another life might have been replaced by dread of the time when she would be face to face with two husbands."

Perhaps the most dignified expression of an impersonal immortality has been expressed by George Eliot in her "Choir Invisible," but the main and classical instance is the orthodox Buddhist faith, and Professor Leuba quotes at length the text from Buddhist scriptures as translated by Henry Clarke Warren, where Buddha insists on not being born again and that the present life is his final entry into Nirvana. It reads thus:

"And being, O priests, myself subject to birth, I perceived the wretchedness of what is subject to birth, and craving the incomparable security of a Nirvana free from birth, I attained the incomparable security of a Nirvana free from birth; myself subject to old age,.... disease,.... death,.... sorrow,.... corruption, I perceived the wretchedness of what is subject to corruption, and, craving the incomparable security of a Nirvana free from corruption, I attained the incomparable security of a Nirvana free from corruption. And the knowledge and the insight sprang up within me, 'My

deliverance is unshakable; this is my last existence; no more shall I be born again.' And it occurred to me, O priests, as follows:

"This doctrine to which I have attained is profound, recondite, and difficult of comprehension, good, excellent, and not reached by mere reasoning, subtle, and intelligible only to the wise. Mankind, on the other hand, is captivated, entranced, held spell-bound by its lusts; and forasmuch as mankind is captivated, entranced, held spell-bound by its lusts, it is hard for them....to understand how all the constituents of being may be made to subside, all the substrata of being be relinquished, and desire be made to vanish, and absence of passion, cessation, and Nirvana be attained.'

It is peculiar that among scientists there was one who clung with great insistence to the belief in immortality, and this is no less an authority than the great biologist, Henri Pasteur, and he kept his religious faith and science in two different departments of his mind. He says:

"My philosophy is of the heart and not of the mind, and I give myself up, for instance, to those feelings about eternity which come naturally at the bedside of a cherished child drawing its last breath.

"There are two men in each one of us: the scientist, he who starts with a clear field and desires to rise to the knowledge of Nature through observation, experimentation, and reasoning; and the man of sentiment, the man of belief, the man who mourns his dead children and who cannot, alas, prove that he will see them again, but who believes that he will, and lives in that hope;....the man who feels that the force that is within him cannot die."

Professor Leuba adds the following comment on Pasteur:

"I may remark incidentally upon the off-hand manner in which Pasteur divides life into two spheres, that of science and that of feeling, and apparently finds no use for logic and reason in the latter. This is a shocking example of a dangerous practice which, when carried to its logical consequence, would permit one to believe whatever he pleases. When I attempt to understand this attitude in a distinguished man of science, I can only conjecture that he treated religion as something primarily intended to comfort *anyway, anyhow*."

Professor Leuba's book does not decide the question of the acceptability or unacceptability of the belief itself, but is simply a statistical investigation and for that reason possesses virtue for

theists as well as unbelievers in helping to find out the psychological state of things as it happens to be in our present generation, and from that standpoint the book will retain its virtue whatever be the position of the reader.

SIR OLIVER LODGE ON LIFE AFTER DEATH.

Sir Oliver has always been a believer in mediumistic experience and in the spirit existence of man in the other world, and in spite of his knowledge of physics he has taken a broad stand by coming out squarely and unreservedly in showing his faith. Details of such an expression might be amusing if it were not actually sad to see a man of his significance stooping to views which otherwise prevail only in the circles of half-educated people. His son Raymond died at the front in Flanders on September 14, 1915, and the bereaved father has published a book¹ containing a summary of his own philosophical views and a record of communications received from Raymond since his death.

From this we learn that Raymond woke up in the other world and got accustomed to his new surroundings. There are seven spheres all above the earth and turning around with the earth, but there is no consecutive night and day. It is always daylight except when one desires darkness; then night spreads according to one's wishes. Raymond resides in a house which appears to be made of brick, and spirit houses form streets in which the spirits walk and move. People who have lost arms or legs develop new ones as if by a kind of natural recuperation, so he tells his parents that he has replaced a tooth, and comrades of his who had lost arms or other limbs are restored to their original natural shape, but this restoration is not quite simple and there is a kind of spirit-doctors who help with their restoration. There is a special difficulty in restoring the spiritual body if the material body has been destroyed before its regeneration in the spirit world, so Raymond gives a definite warning that dead bodies should not be cremated before they have been restored in the spirit plane of life.

The seven spheres which are built around the earthly plane seem to revolve with it at different rates of speed, so that the first sphere is not revolving at the same rate as the second, third, fourth, fifth, sixth and seventh spheres. Greater circumference makes the